

drink.<sup>1</sup> The Moabites burned the bones of the king of Edom into lime.<sup>2</sup> Lysimachus is said to have opened the graves of the kings of Epirus and scattered the bones of the dead.<sup>3</sup>

Craves of With savage and barbarous tribes in like manner it Is

•hiffs ?n<sup>d</sup> not "usual to violate the sanctity of the tomb either for Africa kept the purpose of wreaking vengeance on the dead or more commonly perhaps for the sake of gaining possession of the bones and converting them to magical uses. Hence the

Mpongwe kings of the Gaboon region in West Africa are buried secretly lest their heads should fall Into the hands of men of another tribe, who would make a powerful fetish out of the brains.<sup>4</sup> Again, in Togoland, West Africa, the kings of the Flo tribe are buried with great secrecy in the forest, and a false grave is made ostentatiously In the king's house.

None but his personal retainers and a single daughter know where the king's real grave Is. The intention of this secret burial is to prevent enemies from digging up the corpse and cutting off the head.<sup>5</sup> The heads of Important chiefs In the Calabar districts are usually cut off from the body on burial and kept secretly for fear the head, and thereby the spirit, of the dead chief, should be stolen from the town. If

it were stolen It would be not only a great advantage to Its new possessor, but a great danger to the chiefs old town, because he would know all the peculiar ju-ju relating to it For each town has a peculiar one, kept exceedingly secret, in addition to the general ju-jus, and this secret one would then be In the hands of the new owners of the spirit<sup>"6</sup> The

graves of Basuto chiefs are kept secret lest certain more or less imaginary witches and wizards called *Balois*<sup>1</sup> who haunt tombs, should get possession of the bones and work evil magic with them.<sup>7</sup> In the Thonga tribe of South Africa,

<sup>1</sup> R. F. Harper, *Assyrian and Babylonian Travels* m

*Ionian Literature* (New York, 1901), *West Africa* (London, 1897), pp. 449

p. 116; C. Fossey, *La Magie Assyrienne* sq. In West African jargon the word

*enne* (Paris, 1902), pp. 34 sq. ju-ju means fetish or magic.

<sup>2</sup> Amosii. i. <sup>7</sup> Father Porte, "Les reminiscences

<sup>3</sup> Pausanias, i. 9. 7 sq. d'nn missionnaire du Basutoland,"

<sup>4</sup> P. B. du Chaillu, *Explorations Missions Catholiques*, xxviii. (1896)

and *Adventures in Equatorial Africa* (London, 1861), pp. 18 sq. A. Merensky, *Beiträge zur Kenntnis*

<sup>5</sup> J. Spieth, *Die Ewe-Stowme* (Berlin, 1875), pp. 138

lin, 1906), p. 107. sq. ; E. Gottschling, "The Bawenda,"